the recital of Shema' is next to [rising from] bed,[10] so also [at the time of] lying down, recital of Shema' must be next to [getting into] bed.[11]

Mar b. Rabina raised an objection. In the evening, two benedictions precede and two benedictions follow the Shema'.[12] Now, if you say he has to join Ge'ullah with Tefillah, behold he does not do so, for he has to say [in between], 'Let us rest'?[13] — I reply: Since the Rabbis ordained the benediction, 'Let us rest', it is as if it were a long Ge'ullah. For, if you do not admit that, how can he join in the morning, seeing that R. Johanan says: In the beginning [of the Tefillah] one has to say: O Lord, open Thou my lips [etc.],[14] and at the end one has to say: Let the words of my mouth be acceptable?[15] [The only explanation] there [is that] since the Rabbis ordained that O Lord, open Thou my lips should be said, it is like a long Tefillah.[16] Here, too, since the Rabbis ordained that 'Let us rest' should be said, it is like a long Ge'ullah.

R. Eleazar b. Abina says: Whoever recites [the psalm] Praise of David[17] three times daily, is sure to inherit[18] the world to come. What is the reason? Shall I say it is because it has an alphabetical arrangement? Then let him recite, Happy are they that are upright in the way,[19] which has an eightfold alphabetical arrangement. Again, is it because it contains [the verse], Thou openest Thy hand [and satisfiest every living thing with favour]?[20] Then let him recite the great Hallel,[21] where it is written: Who giveth food to all flesh![22] — Rather, [the reason is] because it contains both.[23] R. Johanan says: Why is there no nun in Ashre?[24] Because the fall of Israel's enemies[25] begins with it. For it is written: Fallen is[26] the virgin of Israel, she shall no more rise.[27] (In the West[28] this verse is thus interpreted: She is fallen, but she shall no more fall. Rise, O virgin of Israel). R. Nahman b. Isaac says: Even so, David refers to it by inspiration[29] and promises them an uplifting. For it is written: The Lord upholdeth all that fall.[30]

R. Eleazar b. Abina said furthermore: Greater is [the achievement] ascribed to Michael than that ascribed to Gabriel. For of Michael it is written: Then flew unto me one of the Seraphim,[31] whereas of Gabriel it is written: The man Gabriel whom I had seen in the vision at the beginning, being caused to fly in a flight etc.[32] How do you know that this [word] 'one' [of the Seraphim] means Michael? — R. Johanan says: By an analogy from [the words] 'one', 'one'. Here it is written: Then flew unto me one of the Seraphim; and in another place it is written: But, lo, Michael, one of the chief princes, came to help me.[33] A Tanna taught: Michael [reaches his goal] in one [flight], Gabriel in two, Elijah in four, and the Angel of Death in eight. In the time of plague, however, [the Angel of Death, too, reaches his goal] in one.

R. Joshua b. Levi says: Though a man has recited the Shema' in the synagogue, it is a religious act to recite it again upon his bed. R. Assi says: Which verse [may be cited in support]? Tremble and sin not; commune with your own heart upon your bed, and be still, Selah.[34] R. Nahman, however, says:

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(1) V. infra 27b.

(2) In the Baraitha just quoted.

(3) That in the evening, too, the Shema' has to precede the Tefillah.

(4) The benediction for the deliverance from Egypt (v. P. B. p. 99). It follows the Shema' and precedes the Tefillah.

(5) Between the two Shema' recitals. In the morning the Tefillah follows, and in the evening it precedes the Shema'.

(6) As it says, On the morrow of the Passover the children of Israel went forth (Num. XXXIII, 3).

(7) Hence even in the evening Ge'ullah must be joined closely to Tefillah.

(8) Hence in the evening the Ge'ullah must not be joined closely to Tefillah.

(9) Deut. VI, 7.

(10) I.e., it is the first prayer said on rising from the bed.

(11) I.e., it is the last prayer said before going to bed.

(12) V. infra 11a.

(13) This is the second benediction, to be said in the evening between Ge'ullah and Tefillah, v. P.B. p. 99. The prayer,